

# On the Codrington Estates.

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## LETTER

TO

THE MOST REVEREND

WILLIAM,

LORD ARCHBISHOP OF CANTERBURY,

PRESIDENT OF THE SOCIETY FOR  
THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

ON THE

CONNECTION OF THAT INSTITUTION

WITH

CODRINGTON COLLEGE, IN THE ISLAND OF BARBADOES.

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BY THE

REV. JOHN RILAND, M.A.

CURATE OF YOXALL, STAFFORDSHIRE.

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MDCCCXXX.

“ HAS God then given its sweetness to the cane,  
Unless his laws be trampled on, in vain ?  
Built a brave world, which cannot yet subsist  
Unless his right to rule it be dismiss'd ?  
But, grant the plea ; and let it stand for just  
That *man* makes man his prey because he *must*,  
Still there is room for pity to abate  
And soothe the sorrows of so sad a state.  
A Briton knows, or, if he knows it not,  
The Scripture placed within his reach, he ought,  
That souls have no discriminating hue,  
Alike important in their Maker's view ;  
That none are free from blemish since the Fall,  
And Love Divine has paid one price for all.”

COWPER.

“ WHERE there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free ; but Christ is all and in all. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness . . . Masters, give unto your servants that which is just and equal.”—COL. iii. 2 ; iv. 1.

TO HIS GRACE  
THE LORD ARCHBISHOP OF CANTERBURY,

&c. &c.

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MY LORD,—

It would afford the purest satisfaction to a large portion of the Christian world, to be officially assured, that the Society, under your Grace's immediate patronage, has at length determined to investigate the social and moral claims of the Negroes on the Codrington estates. That such a measure is already in progress has, indeed, been reported, as asserted by an authority which the clerical supporters of the institution forbid themselves to question. But as the information reached them through the dubious channel of the periodical press, I may possibly be excused, if I repeat the anxiety of many, to have the intelligence confirmed and amplified. Supposing, however, the rumour to be substantially correct, it will not, I trust, be considered intrusive, to state another source of public solicitude; and which presents itself in the shape of an apprehension, lest the expected concessions to the Codrington Slaves should not faithfully correspond to the necessities of their condition; and delude their friends at home, by effecting some unimportant change, such as may look complete upon paper, but, in reality, perpetuate the present system under the barren phrases of benevolence, compassion, and liberality. If the college were within reach of your Grace's personal inspection, or under the superintendence of officers who visited the plantations with other opinions and feelings than are created and familiarized by colonial usages, the case would be entirely different. But the Society must necessarily confide in persons inauspiciously educated; and with whom inveterate habit has either deadened the moral sense, or, at least, enfeebled its exercise. And with regard to agents dispatched from home, *their* exposure to the infections of a slave colony will either discover itself in a gradual connivance at the very abuses they are commissioned to redress; or compel them to retire from an unequal strife, with feelings of disappointment and grief; their efforts having been derided and resisted by many who had been formally directed to support them. Under such circumstances, the committee in London may themselves proceed upon the purest principle; while its application is abandoned

to persons unable to discern and value its character, and to direct its active influences.

The basis, my Lord, of all reformation, in the slave-cultured estates of a religious establishment, is unquestionably to be found in the doctrine, that all mankind, without exception, have a perfectly equal claim to the blessings of the Gospel. If this position be not unreservedly acknowledged, I must retire at once from farther discussion; convinced as I am, that if this be not a principle common to all parties concerned in, what we are yet compelled to call, a controversy, all ulterior investigation is nugatory. If there are those, with the New Testament in one hand and the Liturgy in the other, who place a restriction upon the offers of salvation to a lost world, when made to a certain portion of the human race; or, if they allow the invitation to be proclaimed, and then limit the privileges of any who accept it—as though they would sacrilegiously separate *the promise of the life that now is*, from that which is to come—I must confess, that with casuists such as these, I cannot agitate the awful subjects of eternity. In *their* hands the remedy for all guilt and misery is attempted to be neutralized; and the religion of Jesus Christ, crippled and fettered in its movements. *Their* slaves will never regain liberty; and if themselves attain everlasting life, their way thither will not be rendered more easy by the obstacles they throw in the path of others.

Assuming, therefore, the spiritual equality of the Negro race, and the peril which those voluntarily encounter who make such equality matter of cold and calculating scepticism, I venture on the assertion, that nothing short of emancipation reaches the exigencies of the present case. But, hitherto, all the regulations of the Society, both in principle and practice, have had no such consummation in prospect. I shall not, my Lord, return, at this point, to the beaten ground of our subject, farther than gratefully to own that the accusations, originally advanced against the Society, are no longer met by angry denials of their justice; and that the germ of some reform is at length visible. At the same time, it is impossible to observe, without emotions nearly allied to indignation and despondency, the confusion, yet acknowledged in the Society's own Reports, of Negroes allowed, and perhaps invited, to appear at the sacramental table, while living in connexions not sanctioned by marriage\*; a state of things, which, as

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\* By Parliamentary Returns (No 353; May 9, 1826), it appears, that, during the five years ending Dec. 31, 1825, only *one* marriage took place among the 80,000 slaves of Barbadoes; and this was solemnised in the parish of St. Lucy by Mr. Harte,—*none having been celebrated before throughout the whole island!* The President tells Lord Bathurst so lately as March 14, 1826, "there is no law existing in Barbadoes, by which the marriage of slaves is authorised or sanctioned."

we shall have occasion to notice, the Society itself deems to be utterly at variance with the character of a Christian community. This system, in fact, is a separation, by authority, of the principles, from the practical influence of Christianity; and the spiritual superintendants of the Codrington estates would appear deliberately to tolerate that insidious heresy of the Antinomian, by which its victims hold the truth in unrighteousness; pervert the Gospel to occasions of licentiousness; and forget that although Jesus Christ has redeemed his servants from the curse of the law, he has not released them from its obligations. To what purpose is it that the Society's agents furnish lists of communicants, and then express the difficulty of impressing upon these the nature of Christian marriage? Are they impressed with the meaning of the creeds, the Lord's Prayer, and the Ten Commandments? And if *unimpressed*, why are they admitted to the eucharist; and particularly to this sacrament, as administered by our established ritual; which supposes and enjoins purity of thought and action, and indicates the wide distinction between the sincere and the hypocritical communicant? The language of the Report for 1829 on these enormities is extraordinary:—

"The Society," says the Committee, "are sensible that it has ever formed a subject of urgent remonstrance with the Chaplain, to point out the sin of continuing to form connexions without the sanction of matrimony; but they have observed with sorrow how little effect these remonstrances have produced, either public or private. They have again entered upon their journals a strong expression of their regret that the efforts of the Chaplain to promote marriages among the Negroes have been attended with so little success; and, considering it to be of the utmost importance that no practicable method of effecting this desirable object should be spared, the Society have requested the Bishop of Barbadoes to consult with the Attorney of the Estates as to the most efficient means of encouraging marriages among the Negroes, assuring his Lordship of their readiness to co-operate with him to the very utmost of their means, even if it should be found necessary, at considerable pecuniary sacrifice, in the promotion of so pious and charitable a design" (p. 65).

But to this statement is added the following apparent effort towards an apology:—

"While the odious traffic in slaves was permitted, and continual importations from Africa tainted the native population with the vicious practices and habits of that barbarous and uncivilized land, the difficulties of encountering with success the prejudices of the Negroes might be found insuperable; but as the baneful influence arising from the introduction of this class no longer exists, it is reasonable to believe that their minds may be opened to the full influence of Christian principles; and a conviction that while they are admitted to the hopes and privileges of the Christian covenant, it will become them to submit to the restraints of that ordinance, without the observance of which they cannot be deemed a Christian community, and the breach of which has ever been considered as one of the most serious offences against God and man" (p. 66).

The evident design of these paragraphs is to transfer the guilt of the white Christians of Barbadoes, to the black heathens stolen from Africa;

as though, before the importation of vice from a land sunk in the deepest gulphs of ignorance, the colonists were, as it might be assumed, patterns of virtue. It is lamentable that we should be obliged to confront assertions accredited by a Christian society, by citing against them the indignant remark of Bryan Edwards; who says, of certain among the degraded and abused victims of libertinism in the West Indies, that *they are conscious of no vices which their Christian instructors have not taught them!*\* This honest confession proceeds from the most intelligent and eloquent advocate of our colonial policy. It is amply supported by many other witnesses, from whom the fact appears to have been extorted, or who have incautiously betrayed the secrets of the Western prison-house. But I will adduce the testimony of Dr. Johnson, as supplying an unanswerable reply to all such persons as contrast the innocence of enlightened Christians with the depravity of the pagan world.

"The Europeans," he writes, "have scarcely visited any coast but to gratify avarice and extend corruption; to arrogate dominion without right, and practise cruelty without incentive. But there is reason to hope that out of so much evil, good may sometimes be produced; and that the light of the Gospel will at last illuminate the sands of Africa and the deserts of America, though its progress cannot but be slow when it is *so much obstructed by the lives of Christians*. The first propagators of Christianity recommended their doctrines by their sufferings and virtues; they entered no defenceless territories with swords in their hands; they built no forts upon ground to which they had no right, nor polluted the purity of religion with the avarice of trade, or insolence of power. What may still raise higher the indignation of a Christian mind, this purpose of propagating truth appears never to have been seriously pursued by any European nation; no means, whether lawful or unlawful, have been practised with diligence and perseverance for the conversion of savages. When a fort is built and a factory established, there remains no other care than to grow rich. It is soon found that ignorance is most easily kept in subjection; and that by enlightening the mind with truth, fraud and usurpation would be made less practicable, and less secure. We are openly told that they," referring to the conduct of the Portuguese in Africa, "had the less scruple concerning their treatment of the savage people, because they scarcely considered them as distinct from beasts; and, indeed, the practice of all the European nations, and, among others, of the *English* barbarians that cultivate the southern islands of America, prove that this opinion, however absurd and foolish, however wicked and injurious, still continues to prevail. Interest and pride harden the heart; and it is vain to dispute against avarice and power†."

In the face of these eloquent periods, and which derive their force, not merely from the character and genius of their author, but from the universal assent of all who have marked the bloody track of Europeans in the uncivilized quarters of the globe; we have the mortification and pain of reading, and at this late hour, the ostensible endeavour of a Christian institution, (which, by its own confession‡, neglected the

\* History of West Indies, book iv. ch. 1.

† Introduction to the World Displayed. 1759.

‡ Statement relative to Codrington College. (1829.) p. 7.

instruction of its slaves for a century,) to contradict all history, all theory, and all experience, by criminations as unjust in their principle as the conquests of Cortez and Pizarro. We are not arguing that the Africans had no vices of native growth—they possessed, like ourselves and the rest of mankind, their full share of original pollution. But they were stolen away by men who had been by baptism “admitted to the hopes and privileges of the Christian covenant;” they endured, under these aspirants, the horrors of the middle passage; by these were landed in a country colonized by similar religionists; there sold by auction, separated, flogged, martyred, devoted to interminable bondage—and then, accused of contaminating their tyrants with defilements till then unknown! If this be not adding insult to misery, I know not why Dr. Johnson designated the West-India planters as the *English barbarians that cultivate the southern islands of America*; neither why Bryan Edwards should gratuitously charge the very same persons with corrupting the innocence of the Creole females.

But, in fact, the Negro, even at the present period, when theoretically acquainted with the humanizing tendencies of the Gospel, will find that his owner’s religion—not his profession of it—is directly opposed to every form of oppression; and he will naturally avail himself of the strange inconsistency: he will refuse to obey a teacher whose conduct practically derides and refutes his own doctrine. He will also dare to ask, In what chapter of the Christian code is found a defence of the system pursued at a college where, as the Report says, “The West-Indian youth may be prepared to undertake the spiritual charge of their brethren, bond and free” (p. 56): that is, to be educated in an establishment, supported by a violation of the religion which these candidates are to minister, and which equalizes the moral and social claims of all mankind.

We may also advert to another point of embarrassment affecting the instructor of the Codrington Negroes. They teach the Slaves to use the Liturgy of the Established Church. But what will their pupils think, when they read in this ritual such a profusion of petitions to the common Father of mankind, in behalf of all such as suffer under the complicated evils of the present state of our existence; when they find no restriction *there* imposed upon the universal offers of salvation to the human race: when they compare their own introduction into the visible church with the declaration of St. Paul, “By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free\*”; when they discover—what

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\* 1 Cor. xii. 13.

will soon be developed—that none of our formularies can consistently be used in the same church by master and slave ; that the former of these is condemned by his own form of devotion, and that the latter must rise above his degraded condition, before he can properly unite in the prescribed acts of religious worship with those who will meet him at the dawn of the next morning with the looks and weapons of oppression. How can the two parties, also, cordially assemble together at the eucharistic table—at a service peculiarly called the *Holy Communion*—when, during the succeeding month, they will naturally view each other as strangers, if not as enemies ; as having separate and irreconcilable interests ; and indeed, as divided by all the barbarous and demoralizing distinctions of a slave colony ! In the midst of these confusions, let it be remembered that Christianity is, emphatically, a personal and domestic religion—the religion of private life. We are publicly instructed on the Sunday ; but we are to *act* through the week ; and we are no farther religious than as we realize the influences of the Gospel in our personal, and domestic, and social character. Here, then, I see an “ insuperable ” obstacle to what St. Paul calls the *free course* of the revelation of Jesus Christ, among the bondsmen of the West, so long as they are not emancipated. It is not the importation of African lust and rapacity, but the iron hand of despotism which, throughout the islands, impedes the progress of Christianity. That there are, nevertheless, thousands of devout Negroes now alive, and that thousands have fallen asleep in Christ, is, indeed, readily and thankfully acknowledged ; and this successful career of the Cross exhibits, all the more gloriously, the energy of a religion which has effected its gentle triumphs, and gone forth conquering and to conquer, notwithstanding the utmost violence of persecution. But how much more would the conquest have been extended had we not arrested its progress ! Let us mourn over our sin, and bring forth fruits meet for repentance ! I do not say but that even several of the Codrington Negroes may lay hold on eternal life—it is the Apostle’s own phrase—under all the hindrances which now beset their course. But the salvation of these converts will be accomplished, as in many similar cases, in *opposition* to the restrictions, and to the examples, supplied by their superiors \*. A genuine believer, although in chains, and even if expiring under the scourge of an infidel Christian, will separate the oppressor from the faith he disgraces ; and will pray for his murderers.

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\* —————The oppressor holds  
His body bound, but knows not what a range  
His spirit takes, unconscious of a chain.

TASK, b. v.



*Such instances have actually occurred ; may the occasion for them never be again witnessed !*

The year of release does, indeed, appear to be approaching. The day is breaking upon the long slumbers of many who seemed to be wide awake on all objects of Christian philanthropy, except the deliverance of a million of slaves who contribute to their daily luxuries. In other unexpected quarters, light has also sprung up. Even the influential powers of the press are partially ranged on the side of justice. As an illustration of this, I shall cite the following passages from one of the most popular of our periodicals ; and formerly a very powerful organ of the West-India interest,\*.

“ One of our bishops,” says the journalist, “ has justly remarked, ‘ as the peculiar glory of true Christianity, that it does not only save but civilize its real professors.’ ‘ The English,’ says P. Labat, ‘ never baptize their slaves ; they give themselves no trouble for bringing them to a knowledge of the true God, but let them live in the religion in which they found them, whether it be Mohammedanism or idolatry. Their ministers say as an excuse *that it would be unworthy for a Christian to keep in slavery his brother in Christ*. Thus they explain themselves. But may we not say, that it is still more unworthy of a Christian not to procure for souls which have been redeemed by the blood of Christ, the knowledge of a God to whom they are indebted for every thing ? I leave this to the reader’s judgment. But these reasons have no influence when they take any of our Negroes. They well know that those Negroes are Christians.....their brothers in Christ ; and yet this does not prevent them from holding them in slavery.’ ”

The reviewer then relates a story from Ligon, about a slave who, from observing the superior *knowledge* of the Whites, wished to be baptized ; and the close of the narrative is as follows :—

“ I spoke to the master of the plantation, and told him that poor Sambo desired much to be a Christian. But his answer was, that the people of that island were governed by the laws of England, and by those laws we could not make a Christian a slave. I told him my request was far different from that, for I desired him to make a slave a Christian. His answer was, that it was true there was a great difference in that ; but, being once a Christian, he could no more account him a slave, and so loose the hold they had of them as slaves, by making them Christians ; and by that means would open such a gap, as all the planters in the island would curse him. So I was struck mute, and poor Sambo kept out of the church.’ This characteristic story,” adds the reviewer, “ which shews how easily men play tricks with their conscience, setting at nought the souls of others, and thereby deceiving and endangering their own, exemplifies, also, how naturally the Negroes associate the thought of knowledge with power, and of Christianity with knowledge. The planters, also, have always understood the connexion ; and, indeed, better, far better is ignorance than that knowledge which, leaving the conscience uninstructed, and the heart in wickedness, arms those upon whom it is bestowed with additional means of mischief. Religion, and religion alone, can be the effectual corrective of this evil ” (p. 563).

I am afraid of disturbing the effect of this narrative and its commentary, by any consecutive remarks. It has already been intimated, that the managers of the Codrington estates are, at least, under a

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\* Quarterly Review, No. 86. pp. 561—563.

strong temptation to Christianize their slaves only up to *the point of safety*; and that to advance beyond this, as they would plead, would be at the peril of losing the whole property. *Fiat justitiâ!* It will be far better to risk the loss of a blood-stained possession in an effort to restore rights which were never forfeited, and to give the entire of the Gospel into the hands of half-instructed slaves, than to persevere in such a scheme of secular policy as owns no law but self-interest. If, indeed, the society feel themselves unable to encounter the difficulties of the experiment; and, in consequence, continue the present system—or one not essentially different, however it may be modified, with an expression of regret that they cannot fulfil their own wishes, or yield farther to the influence of public opinion; might they not give up the estate at once to government, and thus finally release themselves from the responsibilities of the trust?

This inquiry shall be left to the investigation of others. In the mean time, I cannot close my address without referring to one among many remaining heads of discussion; namely, the connexion of our general subject with the credit, influence, and stability of the Established Church. It would be the most suicidal flattery to allege, at this awful hour, that our communion has any excess of reputation which it may safely abandon. Into the causes of this we do not now inquire—the result is sufficiently obvious. But if, under such a disadvantage, a society, practically identified with the hierarchy, should decline to yield to the current of general opinion—I do not mean to the rude clamour of the populace, but to the sentiments of the intelligent and moral portion of the British public—the consequence may be doubly pernicious. Attachment to our ecclesiastical constitution will be so far loosened, as its present supporters among the abolitionists—and they are numerous and influential—find themselves discountenanced by the dignitaries of the Establishment: and in a matter which they justly consider to be essentially of a religious character. The second result will be, that the avowed enemies of the church will gather encouragement from observing, that our spiritual governors are found lingering in the rear of moral improvement; and they will allege this neutrality, or ostensible reluctance to relieve the oppressed, as almost exclusively characteristic of the clerical body. What may be the farther consequence of all this, it is not difficult to foresee. The principle of self-preservation might alone teach us the necessity of obeying the public voice; and this is one of those cases where interest and duty are inseparably associated. It is thus, then, that the emancipation of the Codrington slaves is connected with the prosperity of the church. On this point I could, indeed, speak much more strongly. I am also

conscious, that what has now been asserted will, in many instances, be received with the smiles of incredulity, if not with expressions of high displeasure. It may, however, be recollected that three years have not elapsed \* since the abolitionists were looked upon as convicted libellers, for having intimated that the Codrington slaves were worked under the whip. In May, 1828, the Society's own agent † owned that the whip was not laid aside. Similar criminations and similar confessions might be mentioned. By this time all parties better understand each other; and I will not abandon the hope of speedily witnessing their perfect union, at least in principle, whatever differences may yet linger among us with regard to practical details, and final emancipation.

I am, my Lord,

Your Grace's very obedient servant,

JOHN RILAND.

Nov. 1, 1830.

\* \* Since the above was written, the author has seen Mr. Wilks's excellent Sermon on "The Duty of prompt and complete Abolition of Slavery; with a Letter to his Grace the Archbishop of Canterbury, and an Appendix of Episcopal Testimonies." To his citations from Bishops Fleetwood, Drummond, Claggett, Warburton, Newton, Green, Lowth, Law, Thurlow, Halifax, Secker, Vernon, More, Porteus, and Burgess, is now added the following series of extracts from Bishop Horsley:—

"Positively I affirm, that the New Testament contains an express reprobation in terms, an express reprobation of the slave trade by name, as sinful in a very high degree. The Apostle, St. Paul (1 Tim. i. 9, 10), having spoken of persons that were lawless and disobedient, ungodly and sinners, unholy and profane, proceeds to specify and distinguish the several characters and descriptions of men to whom he applies those very general epithets; and they are these: 'murderers of fathers, murderers of mothers, man-slayers, they that defile themselves with mankind, *men-stealers*.' Men-stealing is placed by the Apostle in the scale of crime next after parricide and homicide. Your lordships cannot doubt, that this text condemns and prohibits the slave trade, in one at least of its most productive modes. But, my lords, I go farther, I maintain that this text, rightly interpreted, condemns and prohibits the slave trade generally, in all its modes; it ranks the slave trade in the descending scale of crime, next after parricide and homicide. The original word which the English Bible gives, *men-stealers*, is *ανδραποδιστης*. Our translators have taken the word in the restricted sense which it bears in the Attic law; in which the *δικη ανδραποδισμου* was a criminal prosecution for the specific crime of kidnapping, the penalty of which was death. But your lordships know, that the phraseology of the Holy Scripture, especially in the preceptive part, is a popular phraseology; and my noble and learned friend opposite to me (Lord Thurlow) very well knows, that *ανδραποδιστης*, in its popular sense, is a person who 'deals in men,' literally a *slave-trader*. That is the English word, literally and exactly corre-

\* Christ. Rememb. January, 1828.

† Statement relative to Codrington College, p. 29.

sponding to the Greek. That noble and learned lord knows very well, that the Greek word is so explained by the learned grammarian Eustathius, and by other grammarians of the first authority. Although the Athenians scrupled not to possess themselves of slaves, yet the trade in slaves among them was infamous. But whatever they might think of it, we have reason to conclude, from the mention made of 'slave-trader' by St. Paul, that if any of them should ever find their way to heaven, they must go thither in company with murderers and parricides."—"My lords, I do certainly admit, that there is no prohibition of slavery in the Bible, in explicit terms, such as these would be; 'Thou shalt not have a slave,' or 'Thou shalt not hold any one in slavery;' there is no explicit reprobation of slavery by name. My lords, if I were to say that there was no occasion for any such prohibition or reprobation, because slavery is condemned by something anterior either to the Christian or Mosaic dispensation, I could support the assertion by grave authorities—not by the authorities of the new-fashioned advocates of the rights of men—not such authorities as Vattel or Tom Paine. My lords, what is the definition of slavery in the Imperial Institutes? '*Servitus est constitutio juris gentium, qua quis dominio alieno contra naturam subicitur.*' And they are called slaves, *servi*; because commanders were accustomed to sell prisoners of war; and to save, *servare*, those who otherwise would have been slain. And what is the comment of Vinnius upon these paragraphs? That among Christians this institution of the law of nations is not in use, because the 'law of charity has taught Christians, that captives are not to become the slaves of the captors; that they ought not to be sold, ought not to be compelled to hard labour, nor to submit to many other things in the servile condition.' The Christian religion gives out general principles, which will work an amendment by degrees; and trusts for the eradication of moral evil to the slow and silent operation of those general principles. But, my lords, if you will conclude that whatever is not expressly prohibited or reprobated in the Holy Scriptures, is sanctioned by them, the inference will be extravagant and dangerous. Because the Christian religion positively enjoins, as it does enjoin most positively, the submission of the individual to the existing government, be it what it may, or in what hands it may; would your lordships infer, that the Christian religion gives its sanction to the injustice and oppressions of Nero and Caligula? Yet, my lords, to all this the argument goes, if from the no-condemnation of any thing in holy writ, we are to conclude the approbation of it; and, by consequence, the innocence of the practice."—"Beware, my lords, how you are persuaded to bring under the opprobrious name of fanaticism the regard which you owe to the great duties of justice and mercy; for the neglect of which, if you should neglect them, you will be answerable at that tribunal where no prevarication of witnesses can misinform the Judge—where no subtlety of an advocate, miscalling the names of things, 'putting evil for good, and good for evil,' can mislead his judgment."—In the debate of the 24th of June, 1806, the bishop trod over the same ground; arguing also the essential difference between the servitude of the Jewish Theocracy, and the slavery of the British colonies; and adding, "But have we any prohibition of the Slave Trade in the New Testament? None, my lords; absolutely none; and for the same reason, the crime, in its modern shape, was unknown in the times of the promulgation of the Gospel\*."

\* See Bishop Horsley's Speeches in Parliament, 1813. The above brief extracts are detached and dismembered. His lordship's arguments should be studied in the addresses themselves, as published by Mr. Heneage Horsley; their strength being much diluted by such scanty citations as those in the text. This addition to Mr. Wilks's collection is made on the principle, at length conceded, that slavery is identical in guilt with the slave trade.